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[For information on the Ukrainians in Siberia, 1917-1922, see: 8: Fedenko, RD1 Ukraine, cat. 116, pp. 62. -- Analyst]

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victions. Not only was the colonization of Alaska itself 'progressive' and 'democratic', the management of the Russian-American Company also was. One of its chief executives, K. F. Ryleev, was executed for his part in the December rising of 1825, and there were other prominent 'Decembrists' among the officials of the Company.[33]

Soviet propaganda has tried to show that Baranov and Kuskov conducted a progressive policy towards the natives of North America, totally different from the Anglo-Saxon or Spanish policy towards Red Indians. This is untrue and has been contradicted by Russian sources themselves. A Russian naval officer, who visited Alaska at the time of Russian occupation, has given the following eloquent description of Baranov's policy towards Eskimos and Aleuts: 'Woe to those who resisted him. He destroyed them mercilessly, deported them to uninhabited islands, deprived them of all means of contact with each other, and mixed people of various tribes so that there could be no malicious conspiracy against the Russians. He was feared by the savages, they considered him as the scourge of heaven. Since they had no chance to revolt they were forced to become his slaves and to forget all about their previous freedom'.[34] As a matter of fact, the Aleuts revolted against Russian rule, as the Russian historian, Shashkov, pointed out in his book on the Russian-American Company, and these revolts led to the extermination of a large part of 'this restless people'. How many Aleuts have perished altogether in the years of Russian rule it is impossible to say. According to the official data of the Russian-American Company there were 8,405 Aleuts in Alaska in 1824, but only 4,363 were recorded in 1859. It would be true to say, therefore, that Russian colonization of Alaska was, from the humanitarian point of view, by no means better than, say, British colonization of Australia in its initial stage.

Nevertheless, Russian policy towards the native peoples of Russian America did have its brighter aspects. Those responsible for it, however, were not Shelikhov, Baranov and the other newly discovered national heroes of Soviet Russia, but people whom the Soviet régime is not very keen on publicizing, the Christian missionaries. It was they who founded the first schools in Alaska, educated a fair number of natives, and even translated religious books into the Aleut language. The most important Russian churchman working in Alaska was Ivan Veniaminov (1797–1879). He was the author of a grammar of the Aleutian language which was published in St. Petersburg in 1846. The 'apostle of Alaska', as the Russian historian, Zernov, calls him, became later, under the name of Innokentii, Metropolitan of Moscow.[35]

The scope of these Russian church activities was, however, very small and one cannot say that the end of Russian rule in Alaska, in 1867, meant in any way a major loss to the native peoples; but of course it was, historically speaking, a great loss for the Russian State. Soviet Russia was

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III

THE ABORIGINES OF THE SOVIET FAR EAST

101 There are about 60,000 aborigines in the Soviet Far East (excluding Yakutia and Buryat-Mongolia) belonging to over a dozen different nationalities. The ethnographers divide them into two main groups. The first group, the Paleoasiats, includes the Chukchi, the Koryaks, the Asiatic Eskimos, the Aleuts, Ainu, Nivkhi and Kamchadals. Of the second, the Manchu-Tunguz peoples, the most important are the Tunguz proper, or Evenki, the coastal Tunguz, or Eveni, the Nanai and the Udege. Politically and sociologically all these nationalities must be considered as one single entity. The Soviet régime has treated 563 them quite differently from the Korean, Chinese and Japanese minorities. As the small groups of aborigines are unable to handicap Russian colonization, the Communist Party has patronised them, and Soviet propaganda has always devoted a great deal of publicity to them, even at a time when there was complete silence about the Koreans and Chinese of the Soviet Far East. This does not necessarily mean that Soviet Russia has handled the problems of the Far Eastern aborigines successfully.

TWO VIEWS ON NATIVE POLICY

563 In the first years following the October Revolution the most authoritative 177 Russian anthropologists felt that the time had come to take special 656 measures to protect the Far Eastern and Far Northern natives from the pernicious influences of European civilization. Demands to that effect were voiced, in the winter of 1921–22, in the organ of the People's Commissariat for Nationalities, *Zhizn Natsionalnostei*. The most remarkable contribution to the problem of the small nationalities came from Professor Vladimir Germanovich Bogoraz-Tan (1865–1936), who had a profound knowledge of the problems of the tribes of North-Eastern Siberia, particularly of the Chukchi. Professor Bogoraz suggested that the Soviet Government should draw the lessons from certain experiments carried out in the native territories of Canada, the United States, Brazil and Argentina. It seemed vital to him that the mode of

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563 177 656 life and the living conditions of the primitive tribes should be protected against every influence on the part of their more civilized Russian neighbours, or even of other stronger non-Russian peoples. Russians, Bogoraz said, should not be allowed to make any use whatever of the territories inhabited by the 'primitive tribes'. They should not even be permitted to enter them. Exceptions were to be made only for three categories of people, first anthropologists and linguists, secondly certain persons who would render practical services to the territories, such as doctors and technicians, and thirdly the ideologists of the new régime. Professor Bogoraz warned against making any economic experiments with the natives. He said that such experiments would not enhance the welfare of the Far Northern and Far Eastern tribes, but would, in fact, undermine their existence.[1]

To carry out a systematic policy of protection of the natives Professor Bogoraz demanded the foundation of a special committee to be attached to the People's Commissariat of Nationalities. Such a committee was in fact founded with the prominent participation of Professor Bogoraz himself. It was the 'Committee of the North'. It had a huge bureaucratic apparatus consisting of five departments. The first dealt with administrative and legal matters, the second with economic and financial affairs, the third was concerned with scientific research, the fourth with health and the fifth with education. The Committee of the North had a Far Eastern Bureau in Khabarovsk which dealt with the small Far Eastern nationalities.

From the very beginning two tendencies made themselves felt within the Committee. People like Bogoraz-Tan viewed its work primarily from a philanthropic point of view. They thought that the Committee was nothing more than an organization to assist the Far Northern and Far Eastern peoples to recover from the blows which contact with European civilization had inflicted on them. Die-hard Bolsheviks, on the other hand, had a different approach. They considered the Committee to be an instrument of economic exploitation of the Far Northern territories, and for fostering class struggle among the tribes.

563 635 Their view did not prevail at once. In the first five years of its existence, between 1924 and 1929, the Committee did not interfere much with the tribal system of the Far North and Far East. The administrative pattern enforced in other parts of the Soviet Union was not extended to the small native peoples. Those living in the Far East were given such forms of local administration as were acceptable and comprehensible to them. Each tribe had a Tribal General Assembly ('Obshchee Rodovoe Sobranie') which elected a Tribal Executive Committee ('Rodovoy Ispolnitelny Komitet'). Several related tribes sent delegates to a Tribal District Congress ('Rayonny Rodovoy Sezd') which elected a Tribal District Executive Committee ('Rayonny Rodovoy Ispolnitelny

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Komitet'). The Tribal Committees of the lower order were later described as 'Native Soviets' ('Tuzsovety') of which there were 400 all over the Far East and Far North. The most remarkable fact about this tribal administration was that participation in tribal and native Soviets was not limited by class criteria.

This idyllic state of affairs could not last long. From one plenary meeting of the Committee of the North to the next the intransigence of its more radically minded members increased. In 1929 the Committee firmly decided to apply the principles of class struggle to the Far North, and from 1930 onwards, the tribal administration was abandoned. Regular organs of local government ranging from village Soviets to 'National Areas' ('Okrugs') were created instead. This meant in fact the end of the 'native reserves' which the Russian anthropologists had advocated in the early years of the Soviet régime. Under the new set-up Russian and other European Party and State officials were able to increase their influence in the running of native affairs. The natives were linked politically and administratively as closely as possible with the metropolitan territories of the U.S.S.R. In 1935, the Committee of the North itself was disbanded.

By the time of its abolition the Committee had lost a great deal of its previous importance. Many of its original duties had been taken over either by the Chief Administration of the Northern Sea Route, 'Glavsevmorput', or by local government organs. The Chief Administration of the Northern Sea Route, which had at its disposal a large staff of experts on nationalities problems, was originally launched as a body with extremely wide powers. Among other things, it was supposed to look after the well-being of the Far Northern tribes, direct cultural work among them, organize health services and help to promote their 'sovietization'. In the autumn of 1938 the Soviet Government decided that 'Glavsevmorput' could not carry out these tasks properly. A decree of the Council of People's Commissars stipulated that it was to hand over to the territorial administrations all enterprises and institutions which were not directly connected with the development of the Northern Sea Route.[2]

COMMUNIST ADMINISTRATORS

The abolition of the Committee of the North in 1935, and the curtailing of the powers of the 'Glavsevmorput' in 1938, increased the responsibilities of the administrative authorities and party organizations of Khabarovsk. It cannot be said that the latter have shown great enthusiasm for work in the National Areas and National Districts of the small nationalities. In fact, up to 1939 most of the officials posted to distant parts of the Far Eastern (later Khabarovsk) Territory went

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the Far Eastern aborigines are sent to the Pedagogical Institute of Khabarovsk, where there is a department for the Far Northern nationalities, and a few are even admitted to the Herzen Pedagogical Institute in Leningrad. Courses at the Far Northern Department of that Institute last three years, and the curriculum includes 'Foundations of Marxism-Leninism; the great works of Stalin on questions of linguistics; the history of Russian pre-revolutionary and Soviet literature; folklore, and many other subjects'.[21] In addition every student has lessons in methods of teaching, in the grammar of his own national language, and in the history and ethnography of the peoples of the North.

Native students are also instilled with a feeling of hatred against the non-communist world. The results of this indoctrination can be gauged from the answers which a Yakut student gave, according to *Pravda*, at his final examinations at the Leningrad Pedagogical Institute. 'The Yakut student, E. Sysosyatin, talked at the examination of the situation of the Eskimos, Aleutians and Red Indians in America. He mentioned many facts which unmasked the American imperialists, and their criminal policy directed towards the total extermination of these peoples. To the horrors of misery, starvation, inhumane privations and persecutions to which these nationalities are subject in America, even greater atrocities have been added during the past few years. As has become known, the American imperialists, preparing bacteriological warfare, tried out the effects of the deadly microbes on the Eskimos. As a result of these cannibalistic experiments many Eskimos in America died of bubonic plague.'[22]

Soviet dictatorship indoctrinates all citizens of the U.S.S.R., whether Russians or Uzbeks, Ukrainians or Georgians, Latvians or Chukchi. It gives to all of them a completely distorted picture of the nations outside the communist sphere. This campaign of hatred and distortions, while morally wrong in every single case, is particularly contemptible if directed towards the youth of primitive peoples. By trying to transform young native intellectuals into agitators of the 'cold war', the Soviet régime destroys to a considerable extent the good which it is doing by the spread of culture and knowledge.

COMMUNISTS AND SHAMANS

The young natives trained in Nikolayevsk-on-Amur, Khabarovsk and Leningrad are to help the Russian administrators in the fight against 'local nationalism' in all tribal areas of the Soviet Far East. Naturally, in the territories of the small Far Eastern peoples the Soviet régime does not fight 'local nationalism' in the same way as it does in areas where there are more developed nationalities. There are no parties or political groups which the communists have to suppress; there is no feudal-

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patriarchal literature which has to be banned, and no cultural societies which have to be closed down because of bourgeois romanticism. Even so the small peoples of the Far East adhere, just as other peoples do, to their national traditions which are closely linked with those primitive religious beliefs usually summed up under the collective name of 'Shamanism'.

Shamanism is fundamentally the belief in good and bad spirits. The exact nature of the belief varies from one tribe to the other. The spirits may be deified animals, they may be ancestors, or they may simply be the forces of nature. Shamanism is not based on an elaborate ecclesiastical organization, but there are, nevertheless, mediators between spirits and ordinary human beings. These mediators are called Shamans. They enjoy a great deal of respect and prestige in the tribal society and this alone would have been sufficient reason to make them 'Enemy Number One' of the Soviet régime in all National Districts and National Areas inhabited by the Far Eastern aborigines.

The régime has charged the Shamans with many crimes, in particular with being dishonest and with consciously deceiving the people. This accusation has been contradicted by many Russian and foreign anthropologists who have had first hand experience of the Far Eastern Shamans. They have made the point that most Shamans sincerely believe in their superior power and are firmly convinced of their ability to cure the sick and to talk to spirits or to deceased relatives. It does not seem that Shamans charged more than moderate fees for their services if they demanded payment at all.[23] According to P. E. Petri, Professor of Ethnology at the Irkutsk University, it was completely erroneous to suggest that the majority of the Shamans were charlatans exploiting the credulity of the natives. For the Shaman, Petri wrote as late as 1928, his vocation constituted a heavy obligation which the spirits had imposed on him. The Shaman knew respite neither by day nor by night. He might at any time be called out and had then to travel dozens of miles in any weather. The Shaman was rarely at home and his household was therefore neglected. As a rule the Shamans were poor and only those living together with their brothers were better off.[24]

According to official Soviet evidence the Shamans engaged in 'mad resistance' to the extension of Soviet power to the north. They disseminated 'provocative rumours' aimed at inciting the tribesmen against the Russians. These charges against the Shamans are reflected in a number of novels which Soviet writers have written on life in the Far East. For example, Syomushkin's novel, *Alitet goes to the Hills*, records the collective resignation of the chairmen of the tribal Soviets in a part of Chukotka, as the result of the evil influences of one important Shaman. These chairmen gathered one day in the tent of the Russian secretary of the Communist Party and surrendered to him their letters of appoint-

101 The Buryat occupy the region west and east of Lake Baykal.
563 Their entire number in 1939 was around 280,000. They are divided into the Irkutsk and the Transbaykal Buryat. The former, numbering approximately 100,000, live in the Irkutsk region and enjoy cultural autonomy in the Ust'-Orda Krai. The Transbaykal Buryat are united in the Buryat-Mongol ASSR. Nevertheless, they constitute only 43.8 percent of the population of this ASSR (1941), and the Russians are in the majority. Buryat live in large numbers also in the Chita region, especially in the Aginsk /Aga/ Steppe south of Chita, where they have their own administration in a national district. The Buryat are regarded as a branch of the Mongols and are contrasted with the Khalkha
563 Mongols in Outer Mongolia. As history shows, a part of this people early became sedentary, especially west of Lake Baykal. In the steppes of Transbaykal, however, the major part of the people remained typical Mongolian nomads until the very recent past. Gmelin, who traveled the land in the eighteenth century, reports that numerous Buryat had herds of thousands of sheep and hundreds of reindeer and horses. Georgi, who spent time in Transbaykal in the same century, writes that individual Daur Buryat own up to 1,000 camel, 4,000 horses, 2,000 to 3,000 reindeer, 8,000 sheep, and hundreds of goats. Even if these numbers may be exaggerated, they show nevertheless that animal breeding was the basis of the economic life of the Buryat. After the invasion of the Russians they were able to adjust in advantageous fashion to the changed situation, and a large part of the people went over to agriculture. There remained for them simply no other way, since the Russian settlers took the best pasture lands from them and transformed them into tilled land. Pressed into unfavorable areas, they proceeded with remarkable energy and without European guidance to create their own tilled land through artificial irrigation, especially in the river region of the Selenga and in the Barguzin Valley. However, in the southern steppes of Transbaykal they have /105/ retained their original occupation, cattle raising, in which they have made extraordinary accomplishments. The Buryat Republic belongs today
563 to the most important cattle surplus areas in the Soviet Union. Many
177 interesting features of their own folk life have been lost through the introduction of kolkhoz economy and modern cattle-raising methods. Thus the felt yurts occupied of old have simply disappeared and have been replaced by small, practical wooden houses. However, there are still regions in Transbaykal where the Buryat continue their nomadic life unhindered, even though everywhere the influence of Russiandom grows stronger and stronger. At most the Irkutsk Buryat and the

Lamut, Goldi

Transbaykal Buryat, who have gone over to agriculture and are living among the Russians, are under this influence. Nevertheless their intelligence and their self-consciousness, qualities which have always been praised in them, create for them again and again a position of their own, and expression is given to this in the autonomous soviet republic and in the two national districts.

The Tungus or Evenki, as they are now named in Soviet literature, are to be encountered in all of east Siberia. Their entire number is estimated at 75,000. Of these the real Tungus, with about 30,000 people, live in an extended national district /okrug?/ west of the Yakut ASSR on the right side of the Yenisey. The main part of the remaining Tungus, who are divided into numerous small and very small splinter peoples, live in the far eastern area. To them belong the Lamut, Goldi, Olcha, Orok, Orochi, Orochon, and other smaller tribes. The Lamut, whose name is taken from the Tungus word "lamu," "the sea," live widely scattered over the entire Okhotsk coast, the upper basin of the Anadyr', and are also represented on Kamchatka. Their entire number undoubtedly cannot exceed 3,000. Only a small part of them occupy themselves with reindeer breeding. Most of them are sendentary and have fixed settlements at river mouths on the sea, where they apply themselves to catching fish and in addition are also active as hunters and dog breeders. The Lamut can be designated as sea or coastal Tungus. Their ethnology has been studied very little. Much better known are the Goldi. They live in the region of the confluence of the Amur and Ussuri and are also scattered in the valley of the Ussuri and in Sikhote-Alin'. They are settled most thickly in the valley of the Amur below Khabarovsk. Among the Goldi the Mongolian racial marks are very strongly apparent: jaw and cheek bones stand out, the nose is broad and low, hair is black and straight. They used to make their clothing in part from fishskin, and it is for this reason that they were named "Yupi-tadsy," i.e., barbarians in fish clothing, by the Chinese. At present this national costume of the Goldi has been completely displaced by clothing of Russian or Chinese origin. The Goldi occupy themselves exclusively with fishing, hunting, dog breeding, and trapping. A supply of fish is dried in the air for winter and serves then as nourishment for man and dog. /106/ Usually the fish are cooked, but in the summer they also eat them raw. They regard as delicacies raw marrow and the liver of the isiubr stag. The wagon is unknown to the Goldi as a means of transportation. In summer they use a birch bark or board boat, and in the winter dog sleds.

Goldi, Olcha, Orochi

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563 in the winter dog sleds. The position of the women is difficult. Polygamy is permitted. Bride purchase remains today. The Goldi [342] live in small settlements of two to twenty houses, which are built out of mud like Chinese fang-tze /Fansen/. Many of them are half sunk in the earth. In the summer, however, the Goldi gladly leaves his fixed house and moves into his original domed tent, which is covered with birchbark or bast mats. In more recent times many Goldi have taken up the cultivation of vegetables, and they also breed pigs and chickens. The Samaghir, who live on the Gorin, a left tributary of the lower Amur, can be named as relatives of the Goldi. Their culture corresponds to that of the Goldi, but many expressions in their language indicate that they formerly were reindeer breeders. At present they devote themselves exclusively to fishing and hunting. Further downstream live the Olcha, who have also spread to the coast of the Tatar Strait and to Sakhalin. On Sakhalin they call themselves the Orok. The Olcha are also hunters, fishermen, and dog breeders. However, in contrast to the semi-nomadic Goldi, they are sedentary, and they all pursue agriculture in slight measure. Various signs indicate that they also were once reindeer breeders as their relatives, the Orok on Sakhalin, still are today. The total number of Olcha and Orok can scarcely exceed 2,000. More numerous--around 2,500--are the Orochi, who are also often called Udekhe (after the river Udekhe). Split up into numerous small groups, they live in the valleys of the middle and southern Sikhote-Alin' and also on the side toward the sea and the Ussuri. Many of [179] them, especially in the south, are under Chinese influence and speak, reside, and live in a Chinese fashion. However, in the heart of Sikhote-Alin' they have remained rather pure and still live as true forest people, as Arseniev described them, and they show pronounced [141] Tungus traits. The men on the average are 1.60 meters tall, and the women 1.45 meters. Their small hands and feet are striking. [301] Like the Goldi they once wore ear and nose rings, and this custom still exists among the Orochi-Udekhe, although only among the [342] women. They still live in pointed tents in contrast to the domed tents of the Goldi, in which the tent poles are bent together to form a dome and which recall, in their form, the yurts of the Mongols. On long trips, however, the Orochi did not take his tent along, since the tent was too burdensome for him; instead, while he was on his way, he built a simple protective tent out of twigs. The pure Orochi is only a hunter and fisherman. The social order of this people is

Orochi, Gilyak

The social order of this people is peculiar. A council of elders and experienced /107/ people directs the settlement. Everyone is free in his activity, but submits to the community. Every acquisition, every hunting bag is distributed not only among the family but also through the entire settlement. Thus families whose heads go on longer hunting trips and are often away for weeks are taken care of. In the marriage customs there are remnants of group marriage. Faith and superstition are extraordinarily strongly developed. They believe in various gods such as the forest god and the sea god, and they see all of nature animated by spirits. The practical religion, however, is shamanism. The bear is the totem animal. A bear's head is eaten ceremonially and communally in an annual festival. A peculiarity is that a sick person is left when the first signs of death appear, and they return to him only when he is dead. They also avoid the graves of the dead who are buried in the earth, and they also do not disturb the environs of the graves.

101 563 [621] [583] [776] [763] [769]

Of the other Tungus peoples there are still living in the Amur region a few Manchu, Daur, and Solon, who immigrated from Manchuria. In Transbaykal there is still to be mentioned the Orochon, who live in the taiga of the Chita region and are hunters primarily. Reindeer breeding is of less importance among them.

Of the Paleoasiatics only the Gilyak remain in the Amur region and the Ainu on Sakhalin. The main part live in the extreme northeast and consist of Chukchee, Koryak, and Kamchadal, and in addition to these still another group, consisting of Eskimo and Aleut, should be mentioned.

The Gilyak live on the lower Amur and on the coast north and south of the Amur's mouth. Their number is estimated at approximately 2,000. In external features they approach the type of the Tungus-Manchu peoples, but their language deviates completely from the dialects of the Tungus-Manchu peoples, and even from the dialects of the other Paleoasiatic peoples, and recalls the idioms of individual Indian tribes of Northwest America. Dog, seal, and fish skins, in particular, are used for the manufacture of clothing. Their main occupation is fishing and hunting sea animals. However, in the winter they also hunt bears and sables. They always build their dwellings on rivers or near the coast, and they always have a summer and a winter house, which are often right next to one another. Even in the last century they used in winter a "subterranean yurt," as Schrenck named it, an earthen cave, such as was customary among the Koryak and Kamchadal until a few decades ago. One can conclude from this that

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Gilyak, chukchee

101 earth dwellings must have been the original winter dwelling of the
●563 Paleoasiatics. Even today the Gilyak on the northern coast of Sakhalin
[342] live in such earthen caves. The Gilyak on the Amur live at present in primitively built Chinese mud huts. The summer dwelling consists of a tent built on poles partly for protection against floods and further for reasons of better /108/ ventilation. This type of pile dwelling is
[171] not to be encountered among any Tungus people; it, however, still exists today among the Kamchadal, who are likewise a Paleoasiatic people. The sole domestic animal is the dog. The Gilyak dog sled,
[493] the narta, is built out of birchwood and is very light. The dogs are not harnessed in pairs but individually, and they don't pull with their
[262] chest but with their neck. The main food of the Gilyak is fish dried in the air, which they name "ma." Today they also use the same word for bread. They like very much to eat dog and bear meat too.
[141] A few decades ago they still were using only bows, arrows, and lances for hunting. Even today they wear on the right index finger--now, of course, as decoration--a metal ring, which formerly served to pro-
[583] tect the finger from the stretching of the bow. Group marriage was still customary among the Gilyak in 1905. In their spiritual life,
[776] worship of the bear plays a large role; this is a common mark of all Paleoasiatic peoples. Worship of the bear is also practised among the Tungus, but not so markedly; and even among the Russian occupants of the taiga this custom has not remained without influence. Of the Ainu only a part live on Sakhalin; the great majority live on the northern Japanese islands.

The Paleoasiatics in the northeast fall into two groups. The western group consists of the Chukchee, Koryak, and Kamchadal, who are closely related to one another; the eastern group consists of the Asiatic Eskimo and the Aleut. When the Russians first encountered the Paleoasiatic peoples here in the far north, they were still in part on the cultural level of the Stone Age and used stone hachets, stone knives, and weapons with bone points. Even today they show many ancient traits.

The Chukchee or Luoravetlan occupy the peninsula named after them. Some of them are settled on seacoasts and pursue fishing and the hunting of sea animals; some, living as reindeer nomads,
[342] traverse the tundra-covered peninsula. A large pointed tent with a round base serves as a dwelling for both groups. It consists of poles placed together and covered with reindeer skins or walrus hides; on the outside down below they are weighted down with stones. The

Chukchee, Koryak

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material life of the Maritime Chukchee, who number approximately 3,000, is completely the same as that of the Eskimo. They use the same leather boat, the kayak, and the metal harpoon with a float made of an inflated sealskin, and many other things. On the other hand the Reindeer Chuckchee are completely nomadic and have shown themselves to be extraordinarily good reindeer breeders. They number only about 9,000, but they have around half a million reindeer. But still reindeer breeding does not appear to have been their original sphere, for many idioms as well as marks of their dwelling indicate that they also once lived on the banks of the sea; reindeer breeding was perhaps taken over later from the neighboring Tungus. Thus, /109/ as Bogoras (37) reports, the interior of the sleeping section of

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37. V. Bogoras. The Chukchee (New York, 1904/1908).

the tent is designated as the "skin of the white bear" by the Reindeer Chukchee, even though at present not bear skin but rather only reindeer skin serves as walls and bed covering both for the Reindeer and the Maritime Chukchee. Peculiar is the belief of the Chukchee that a life after death is attained only by a person who has had a violent death, and it was not long ago that, out of a kind of sympathy, they killed their own people who were weakened by age or unfit for life; this custom is also reported among the North American Eskimo. The Chukchee, Koryak, and Kamchadal generally show many traits related to those of the Indians of northwest America, and it is for this reason that Bogoras classifies as "Americanoid" the entire group of Paleoasiatics, including the Gilyak mentioned earlier.[1] Myths and sagas coincide both in content and in form, often down to details, with those of the northwest American Indians. Accordingly the assumption should not be dismissed that the Chukchee, Koryak, and Kamchadal once were immediate neighbors of the Indians, and that only at a later time did the Eskimo shove in between them.

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The Koryak, now also designated as Nymylan, occupy the northern half of Kamchatka and the adjacent continent. Their number is estimated at around 10,000. Like the Chukchee they are divided in half into the Maritime Koryak and the Reindeer Koryak. The former are sedentary and above all fishermen, and their life approaches in significant measure that of the Eskimo. They also hunt sea animals such as the walrus, the seal, and occasionally also the whale. They are already extensively absorbed into the Russian culture and live

[1] [cf. cat. 116, pp. 118-119 -- Analyst]

Koryak, Kamchadal

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together in villages in crudely constructed wooden houses. The leather boats, which they still use for hunting and fishing, are disappearing more and more. The Reindeer Koryak have also already grown far from their original culture. They are primarily reindeer breeders and own large herds. They live nomadic life wandering between the valley regions protected from the wind in the winter and the gnat-free mountainous tundra in the summer. The square winter hut, which is built from wood and is half sunk in the earth, is built in imitation of the Russian house. They recall the old pit dwelling of Europe. Only in the summer do they use their round, transportable tent, which in its original form consisted of a framework of poles covered with reindeer skins. Today, however, it is often only a type of board shanty, since their wanderings are mostly limited to short stretches. The winter huts as a rule lie on rivers and are permanent constructions. Older people often remain in the winter huts even in the summer, and accordingly the Koryak must be designated as semi-nomadic. Physically the Koryak are medium to short in height with straight black hair, slight growth of hair on the face, and brown-bronze skin color. They make their clothes out of reindeer, wolf and dog skins, and they make lighter clothing for the summer from seal skin. In this /110/ they show a color-happy feeling for art and decorate their clothing with strips of hide of different colors or with leather which they form into various ornaments.

[342] [142] [281]

The Kamchadal or Itelmen occupy the southern part of Kamchatka Peninsula, primarily the southern part of the western coast and the Kamchatka valley. Their number earlier must have been much greater, for old reports speak of tens of thousands. Today their number can scarcely be determined since a very large part of the people have been completely Russianized. Many have almost forgotten their own language. It is interesting that numerous Russians in the first wave of colonizers are completely absorbed in the Kamchadal and cannot be distinguished from them at all in mode of living and customs. In some villages on the western coast between Zedanka and Zepochnoye there are still pure Kamchadal, who number around 800 (1930). Often these people alone are designated as Itelmen and contrasted to the Kamchadal. They have abandoned their original earth hut, which can still be encountered in the interior as a base for hunters, and they live in clumsy wooden houses of the Russian type. Fishing is their principal occupation. In the winter, however, they move into the mountains to hunt fur animals. Their houses stand unordered in loose groups on the rivers. When the

[177] [342]

when the Kamchadal/Eskimo 101 563 [226]

salmon run begins, festivals of joy and work begin for young and old. As a rule the fish are caught in fixed traps, which are drawn across the river so that the way is barred for the fish as they go upstream. The fish press together in great masses in front of this weir and are caught with simple scoop nets. The common drying place is never [251] empty, for it is important to preserve as many fish as possible for the entire year by drying them. In addition, an older method is still used occasionally: the fish are buried in the earth and there becomes sour; hence there is a kind of fish silo from which fish can be fetched during the winter as needed. A penetrating fish smell fills the entire settlement, and there is no end to eating during the catching season. It is not too much to say that the Kamchadal live on fish and tea. The [231] dog, the most important domestic animal and beast of burden for all sedentary native northeast Siberians, is also fed on fish. The number of dogs is considered as the mark of wealth. There are families which have 200 to 300 dogs, which are housed in a pen near the house and fill the entire region with their hoarse barking. It is inadvisable for strangers to go near these half-wild animals. At present the horse is spreading more and more and is beginning to displace the dog as the beast of burden. Through the state organization of fishing and the introduction of modern methods, large sections of the Koryak have also been incorporated and placed in a new order. Many have also turned to agriculture and cattle-breeding.

/111/ The Asiatic Eskimo live on the banks of Bering Strait and occupy 17 villages with approximately 1,600 people. They ex- [174] tended much further formerly; and it is for this reason that there are Eskimo names for places now occupied by Maritime Chukchee. The displacement of the Eskimo must have been done simply by force, for the sagas of the Chukchee are filled with reports of hard battles with the Eskimo, battles which, however, ended long before the entrance of the Russians. Today the two peoples live harmoniously beside one another in separate villages. The Asiatic Eskimo differ from their relatives in Alaska in their speech but culturally they form a unit with them. With their life completely directed toward the sea, they seldom go into the interior of the land; for such occasions they use dog sleds. On the Commander Islands live approximately 500 Aleut, who, according to their language, are related to the Eskimo. They, too, live completely from catching sea animals, since the islands offer them only birds.

As has already been said, the Buryat Mongols have a cultural

563 As has already been said, the Buryat Mongols have a cultural
517 administration of their own in the Autonomous Soviet Republic named after them and in the national districts already listed. Using the Russian alphabet, they have created their own writing. Elementary schools have permeated the entire land, and there are also higher schools in the cities; hence, according to Soviet claims, illiteracy has been almost completely eliminated. Newspapers appear in the Buryat language, and in Ulan-Ude even a Buryat-Mongolian theater has been brought to life. Numerous cultural institutions provide political enlightenment. Like all autonomous regions in the USSR, the Buryat Mongol ASSR has, as it is called in Soviet literature, a culture which is national in form and Socialist in content. This goal is also strived for with the other old peoples. In the national districts such as the Chukchee (capital Anadyr') and the Koryak (capital Palma) have, so-called "Kultbazen" (culture bases) play an important role in this connection. Since continuous measures for influence and
[658] education are not possible with areas so large and populations so widely scattered over these areas, there have been created for this purpose culture bases which are visited on occasion by the natives. How life in such a culture center can be envisaged is described by Nicholas Mikhailov (Land of the Soviets, New York 1939, p. 187): "When a hunter or reindeer breeder enters a culture base, he is provided with food, and a bed is placed at his disposal. He is led into the museum, and the natural bases and the economy of his region is illustrated to him. He is shown the workshops, and, if necessary, his gun, his sled, or his clothing are repaired. He learns now to rear animals, to remove their hides and to prepare the hides, how to preserve fish and how to take care of sick reindeer. /112/ A doctor examines the hunter in a clinic and treats him as necessary. The new arrival takes a bath, attends the movie, and listens to the radio."

563 Apart from the Buryat, who have self-consciously taken their own fate into their hands, and the Chukchee and Koryak, who stand out above all others because of their important reindeer breeding and who can lead their own life apart from the rest of the world, all the other small peoples and remains of peoples are without significance for the development of the land, however interesting their ethnological remains are. Their existence in the broad wastes of their residential areas is limited to very primitive self-sufficiency or to the exchange of their products for other basic needs. Thus it was left to the Russians, not only to develop the land but also to bring it closer to the great economy and the world.

1/1 [cf. cat. 563, p. 115 -- Analyst]

The Russians

563 167 361 The original Cossack settlements formed the basis of the Russian colonization. According to the treaties of Aigun and Peking, the Amur and Ussuri Cossack formations were put next to the Transbaykal Cossack army assigned to the Argun. In the period from 1858 to 1862, 23 such Cossack settlements with 5,000 people came into being on the Ussuri and 75 on the Amur. These Cossack outposts consisted of loosely laid-out villages and also of individual settlements, which were organized in a military fashion for the protection of the border, but which in addition had to maintain themselves economically. For this there was distributed to them large landed property which extended along the Argun, the Amur, the Ussuri and the Suifun along the Chinese border. Successive settlers attached themselves to these strips of settlements, made them more densely populated or extended them. Thus there came into existence, on the one hand, the remarkably long strips of settlements along the border rivers, settlements which extended into the hinterland only where favorable conditions allowed new land to be developed without much work; and, on the other hand, there came into existence among the settlers themselves a certain organization which can be observed in typical characteristics even in recent times. Near the borders on the better land near the rivers sit the old settlers with large pieces of property; mostly these old settlers are descendants of the Cossacks who, after years of fighting, deprivations, and also successes, became enterprising culture pioneers who did not shy from risks, and who represent a powerful, hard, self-conscious race of people. On the other hand, to the side in the interior, mostly on land of slight value, live the the new settlers who came later; they have preserved all the typical characteristics of the East European Russian with his strengths and weaknesses.

563 167 162 Despite various laws favoring emigration of Russian citizens--the first law in this connection was enacted in 1861--/113/ and despite many facilities and much fostering, colonization proceeded only very slowly in the first decades. All recruiting measures had only slight success. The difficult, long land route through Siberia and also the long sea trip frightened many off. Only with the building of the Transsiberian Railway did a stronger stream of immigration begin, and the population east of Lake Baykal was already 1,622,000 by 1911; of these 1,225,000 were Russians and around 20,000 were other Europeans. Of the remaining population of 379,000, the greater part were Buryat, who numbered 205,000, and the remainder was divided between

563 167 162 Chinese, Koreans, and numerous small indigenous peoples. The disorders of the revolution after World War I brought many Russians to the Far East. Planned measures for colonization instituted by the Soviet government contributed to this, and by 1926 the population east of Lake Baykal reached around 2.3 million and had risen to 4,040,000 persons by the time of the last census on January 17, 1939. The increase consisted principally of Russians. By 1939 in the Buryat Mongolian ASSR the Russians had an absolute majority with 52.7 percent (in 1941, 57.2 percent) of the entire population of 542,000. In the Chita region, with a total population of 1,159,500, the number of Buryat and other natives can be estimated at most at 50,000, and in the Khabarovsk and coastal region, with a total of 2,338,100 inhabitants, the percentage of indigenous peoples is only 3 percent.

The main part of the Russians are occupied with agriculture and cattle breeding. In addition, fishing and hunting serve as an additional occupation. The professional Russian hunter, the "Promyshlennik," a real runner type, still hasn't died out. The number working in industry has increased sharply in recent years.

563 361 342 Even here the Russian peasant continues the life he used to lead at home, and he troubles himself here no less than he did there. Accordingly one can often recognize in the type of settlement where the settler came from, even if it was decades and more ago. The Great Russians, especially those from the northern regions, prefer residences on rivers and in wooded areas. Their houses are built in the same block house style of the "izba" they used to live in. Hunting and fishing are very popular with them. The White Russians also prefer wooded areas. The Ukrainians, on the other hand, are mostly better farmers; they are to be encountered in especially large numbers in the Khanka Lake area, which is relatively free of woods, and around Bochkarevo /now: Kuybyshevka/, and they are descended in large measure from Cossacks who had been sent from the Don area. Their houses show the same whitewashed mud walls and are covered with straw like their "khata" in the Ukraine, although there is really no shortage of wood. Although there are often rivers flowing nearby, they dig a well near the house as a rule because well water, as they say, is cooler and more tasty. Woods in /114/ the vicinity of Ukrainian settlements soon are destroyed; the Ukrainian uses not only the axe but also fire against the woods. The Ukrainians are especially successful with cattle raising.

The cities, too, show the usual Russian face. In the center of the larger cities there are, in addition to narrow tenement houses, some

pompous, mostly very tasteless buildings of the Czarist period. But in the suburbs one-story log houses with four or more windows often line the unpaved streets with wooden sidewalks for kilometers. In the period of the Soviet regime the large cities have acquired entirely new sections which are transected with asphalt streets lined with trees, and on these streets rise light, detached apartment buildings, often with four or more stories; these apartment buildings seem almost like skyscrapers against the otherwise flat picture of the city. Chimneys and thick, reinforced concrete buildings of the factories, which today are most striking, rise above the new buildings as a rule. Thus in the cities there are the contrasts ranging from the old, primitive, peasant-like suburb to the most modern industrial establishments. Nevertheless, almost nowhere does one note that he is in the Far East. Even in the Chinese quarter of Vladivostock there stand the same whitewashed tenement houses, and only the Chinese writing and the nearby junk harbor betray the fact that one is in an east Asiatic harbor city.

The state-directed economy with its tight compression into cities and collectivization in the country has introduced many new traits in the life and work of the people, and many old, proved things have been destroyed. It has mixed people up and done many new things, so that everything is in the process of fermenting, of being reformed even in the folk life of the Russians.

Chinese, Koreans, and Others

In Transbaykal Chinese are encountered very rarely. They used to be there in larger numbers as traders in Maimache, the present Altin-Bulag, opposite Kyakhta on the Mongolian border, but they were driven from there during the uprising of the Mongols after the first world war.

The first Chinese came to the Amur and Ussuri country as ginseng-seekers, as "panten"/unhardened antlers/ hunters, and as traders, and later also as settlers. As culture pioneers they were valuable everywhere in the wilderness where they could practise agriculture, which they pursued industriously and successfully. Their ability to make capital out of everything, however, soon made them into unscrupulous exploiters of the natives, and, accordingly they were unwanted guests under the Russian administration, especially since they carried their rich earnings out of the country, then /115/, as a sworn community in trade, they suppressed all competition. They

•563 also engaged in smuggling gold. In 1900 it came to a catastrophe when the Russian authorities drove all Chinese over the border. At Blagoveshchensk nearly 5,000 perished who were chased with force into the Amur. The building of cities and industry, however, drew them again and again into the country as workers, and many of these remained in the country as settlers or also as frugal artisans. Culturally they have had a very strong influence on the natives, who, like the [177] Udekhe in southern Sikhote-Alin', have not only taken over the material life of the Chinese but have even given up their language in favor of that of the Chinese. Chinese clothing and the Chinese houses have asserted themselves as far as the Gilyak on the lower Amur and stand everywhere in competition with Russian influence, [342] which gradually has asserted itself. The Chinese house, the 'fanse,' has mud walls. Its gabled roof is covered with straw. Almost the entire front side is taken up by large windows, pasted over with oil-paper and covered with bars; these windows can be slid out and removed. On the sides and along the back wall there are no windows. [354] In the interior of the 'fanse' a small stove with an iron boiler lies on each side of the door. Smoke ducts lead from these two stoves under [352] the sleeping places which built from stone and mud, extend along the walls and fill nearly half the room. This type of plank bed, designated a "kang," is approximately 0.50 meters high. From these the smoke ducts then lead to the chimney, which is likewise made of stone and mud. Because of the danger of fire, the chimney always stands alone and somewhat away from the house. It is not uncommon for the 'kang' to have its own heating also. The farm buildings are [351] usually attached to the house at right angles, and the square courtyard thus formed is closed off behind by a wall or a fence. The Chinese also like to mark off a rectangular area in front of the house, or to surround their entire lodging with a wall which is often very thick; the natives, however, mostly are satisfied with the house alone, which is often only a wretched, dirty mud hut, whatever the layout.

[162] Of the 87,999 Chinese who lived in Siberia in 1939, approximately half live in the southern Ussuri region; the remainder are mostly scattered in the cities. The number of women among the Chinese is very slight and amounts to only 6 percent. In the southern Ussuri region, therefore, the number of Chinese-Udekhe half-breeds is large; they are generally designated "tas."

The Korean element in the population is entirely different. Some old villages in the Pos'yet area have existed since time im-

memorial. The immigration of additional Koreans, however, began only after the Treaty of Peking, and in this immigration the southern region was their preferred goal. These Koreans always came with their wives and families, and the majority of them were /116/ farmers. They are a valuable part of the population and show especial skill in growing Manchurian plants such as millet, beans, and rice. In addition, they keep cattle as work animals and pigs. They have succeeded in extending the cultivation of rice to the north as far as the Khabarovsk region. Of the approximately 170,000 Koreans (1939) who live in the Soviet Union, around 100,000 reside in the Ussuri region. A part of the remaining Koreans have been resettled in Turkestan where they live as rice planters on the Syr Dar'ya and the Iliysk.

A few thousand Japanese resided in the coastal cities up until World War I, but since then the number has constantly decreased and amounts now to a few hundred at most.

Worthy of mention as a special group are the Jews, who have their own autonomous region west of Khabarovsk on both sides of the right tributaries of the Amur, the Bira and the Bidzhan. Of the entire population, which number 108,400 (1939), approximately half are Jews, who engage in all vocations and who not only come from the Soviet Union but also from other countries.

In addition there are, scattered over the entire region east of Lake Baykal, Poles, Lithuanians, Latvians, Moldavians, Tatar, and others, including Germans; in short there are representatives of all peoples who reside in the Soviet Union. Their total number may be estimated at approximately 20,000 to 30,000.

Distribution, Development, Structure

With the overwhelming vastness of the area and the extraordinarily uneven distribution of the population, figures on the density of population have scarcely any meaning. The main part of the population, comprising about 90 percent, cluster together in a long, extended zone of settlements, which begins at Lake Baykal and stretches along the Amur and Ussuri to Vladivostok. The zone, which is otherwise narrow, attains a greater width in some areas.

In Transbaykal only the river areas of the Selenga and of the Amur are thickly settled, while in between in the area of the Yablonovyy Ridge there is a certain thinning out of the settlements. The valley region of the Selenga, which is occupied primarily by Buryat, attains

Bureya Mountain Range the deciduous trees disappear as the height increases, and on the mountain range itself and in the Bureya Highland Siberian taiga with Okhotsk strains penetrates generally far toward the south. In the Amur region itself the moderating influence from the south ends with the closed off plain, the climatic conditions become more unfavorable, cooler, and damper; the Sea of Okhotsk dominates here. The meadow steppes change into treeless moss swamps; coniferous forests of an Okhotsk stamp cover the hills, on which here and there the first appearances of high moor formations can be determined. These are signs, which are typical of the northern coastal mountain landscapes. This region already is reckoned as being such a landscape, and it is for this reason that this area along with the drainage area of the Uda will be treated as an independent region.

In the Khabarovsk region the Amur plain is settled over a large area. Wheat, barley, and rye are cultivated here still with good harvests, but toward the north potatoes and vegetables take up an increasing percentage of the land cultivated, since the yield of the grain harvests becomes inferior as a consequence of the dampness of the ground. With sufficient drainage, wide areas could still be won here for the cultivation of grain. Instead the excellent natural meadows serve for breeding of livestock. Toward the north the density of the population decreases rapidly, and approximately from the Mukhen, a right tributary, on, settlement is limited to the river banks on which small villages or individual settlements of Russians or natives are to be encountered at a distance of 10 to 20 kilometers from one another. The settlements for the most part lie on the right bank of the Amur, which is the higher bank. The /258/ left side with its unpredictable high waters is too dangerous for man. In favorable spots larger localities have also developed, such as Troitskoye with its approximately 4,000 inhabitants. In general the settlements are small. The Russian villages can be recognized by their wooden houses. The Gilyak, Goldi, and also here and there Chinese and Koreans, on the other hand, in many cases still occupy mud huts, which are built on the pattern of the Chinese fang-tze. Along with the population, agriculture decreases toward the north. Fishing comes more and more into the foreground, until it becomes the principal occupation on the lower Amur. Here again settlements pile up. According to the state organization of the catching of fish, these settlements are specialized for this trade, and they have heavy immigration. Thus the population grows quickly here, but it is dependent on imports for supplies. All the other areas which

lie at a distance from the Amur are as good as uninhabited and in many cases are also unknown. Besides the Goldi and Gilyak, who, being fishing peoples, live in fixed dwellings primarily on the Amur and its tributaries, there are reindeer-breeding Samaghir who traverse the region of the Gorin, and the Negidal of the Amgun region, who are smaller in number. The Olcha are diffused on the right side of the Amur. Findings of gold, which have been made on almost all the left tributaries of the lower course of the Amur, have given some spurs to settlement in very recent times. The rivers on which gold has been found are the Limuri, Pilda, Bichi, and it has also been found in Orel Lake as well as on the lower course of the Amgun.

The most important localities on the lower course of the Amur are Komsomol'sk and Nikolayevsk. Komsomol'sk lies alone in a vast, unoccupied region of the left bank of the Amur. The city arose only after 1926 from the small fishing village of Perskoye; it was the creation of the Communist youth (Komsomol), from which it has received its name. By 1939 it already numbered 70,000 inhabitants, and today its population is estimated to be more than 150,000. The city has a large river harbor with an important shipyard in which sea-going ships are also built. The largest undertaking is the steel and rolling mill, "Amur Steel," which is supposed to have been expanded to an annual capacity of 500,000 tons of crude iron through the construction of three blast furnaces. The already existing oil refinery has been enlarged by the addition of a cracking installation. A second heat power plant is under construction, and a large water power plant was completed some time ago to supply the city with electricity. In addition, the city houses around twenty additional industrial undertakings and promises to become the economic center of the entire area around the lower Amur. Already several years ago the city was connected with the Amur Railroad west of Khabarovsk by a railroad line, which begins in Volochayevka. In order to counteract the difficulties of building a railroad in the damp Amur plain, the railroad was laid on the western edge of the plain and also goes around Lake Bolon' in the west. With this course, new dry areas were opened up to agriculture, and at the same time the rich supplies of wood in the forests /259/ have been brought closer to exploitation. Of greatest significance, however, is the fact that Komsomol'sk is the end of the BAM. By using this railroad the vast areas of the northern Amur country have in Komsomol'sk their nearest exit to the sea. However, the natural unfavorability of the mouth of the Amur has led to a

133 by a peaked series of hills, which are 50 to 100 meters high. However, individual hills all appear on the floor of the valley, from which they rise with very steep walls. Adjoining this area to the east is a gently rolling and irregular Tertiary hill country, which acts as a transition to the spurs of the Sikhote-Alin'. South of Khanka Lake and also in [137] the Suyfun depression numerous small oak forests have been preserved which give the picture of the landscape a varied and attractive impression. As a consequence of the good drainage the best agricultural land in the area is to be found in the Suyfun depression. But also in the Tertiary hill country agriculture is making good progress. Here are the /270/ most thickly populated sections of the Maritime Krai, in which, however, the entire region near the coast of the Bay of Peter the Great must be included.

•563 342 241 Great Russians above all are settling in the Ussuri depression. Their weathered, colorless log houses which are built of wood, are typical of the settlements in this area. Striking, however, in contrast to their homeland are the relatively flat roofs, which probably indicate the slight covering of snow which they have to bear here. Wheat, oats, and barley predominate in the appearance of their fields, but, in addition to corn, native plants, such as soy beans and perilla, are also appearing more and more. Ukrainians are the predominant settlers in the Khanka depression. As has already been indicated, this is based on historical reasons, since people from the Don above all were used in setting up the Ussuri Cossack formation of 1862. But it is still remarkable that it is Ukrainians who are in the majority in this almost treeless province. The bright color of their whitewashed mud houses dominates the settlements, and between the wheat fields corn comes strongly into the foreground. The Ukrainians here have also taken over for themselves the cultivation of sugar beets, just as they have in their homeland back in Europe. But, in addition, the yellow of the mud huts of the Chinese and Koreans also appears already in the individual settlements and in the village communities. These huts are often enclosed by the same mud walls; and in the flat, dammed-up fields there appears the light green of rice plantings, which are predominant in the damp area to the south of Khanka Lake. Further in the south toward the coast there is no longer a clear separation, but along the coast the Koreans increase. They often dress like Russians, but still they are more often dressed in the traditional white of the native clothing.

The breeding of livestock is pursued in the entire area: cows,

The breeding of livestock is pursued in the entire area: cows, horses, and pigs are kept in the main. Ukrainians, Koreans, and Chinese use the ox also as a work animal in the field; the Great Russians, however, do not. Everywhere there is the slender, black Chinese pig, which is of little value. Modern, planned breeding of livestock became possible only after the introduction of valuable breeds by the Soviets in the kolkhoz and sovkhoz.

Under Soviet rule greater improvement work has been carried out in the region of the Ussuri and of Khanka Lake, and further draining is planned. Many things have occurred for the further development of the area through the employment of machines in agriculture, for which these regions are especially suited. The cultivation of rice, soy beans, and sugar beets has been especially fostered in the last few years. The cultivation of sugar beets was introduced here as a new cultivated plant only under Soviet rule. Nothing can be said about the collectivization, which was carried out later in the Far East than in the European part of the Soviet Union and which was carried out only gradually. Nor can anything be said about the type of organization in this area filled with men of the most varying types.

/271/ /Sketch Map:/

/272/Voroshilov constitutes the center of this important agricultural area. Voroshilov lies at the point where the Ussuri Railroad meets the Manchurian Railroad, which, hurrying from Transbaykal across Manchuria, again enters Soviet Russian territory here. The city lies 30 meters above the sea and is 102 kilometers from Vladivostok. It has 70,600 inhabitants (1939) and is the center of a lively food industry. It has a large oil and fat works for processing soy beans. To this works also belongs a soap-boiler and a factory for cosmetic articles. The city has special importance as the seat of two first and largest sugar factories in the Far East. The city of Spassk (approximately 30,000 inhabitants), which lies southeast of Khanka Lake, should be mentioned as the next most important locality. In addition to flour mills and oil pressers, Spassk has the largest cement factory in the Far East. As the last locality on the railroad before the Manchurian border, Grodekovo (approximately 10,000 inhabitants) is worthy of mention. Grodekovo already lies in the western mountains, but with its predominantly wooden houses, it gives a typically Russian border impression, despite its nearness to the border.

From Voroshilov the railroad leads to the south first through hilly country, then, 30 kilometers from Voroshilov, it crosses some

137 bamboos (Sasa Kurilensis), which, however, are limited to the western mountain range. This is the only region in the Soviet Union in which bamboo grows wild. In places the bamboo forms a thicket which appears almost tropical and which is difficult to get through.

563 162 231 The native population in northern Sakhalin is very small in number and comprises some thousand Gilyak and Orok. The Gilyak reside more at the mouths of rivers on the coast and provide for themselves by fishing and hunting. The Orok occupy themselves principally with the breeding of reindeer; for this they wander as nomads, even though within narrow borders, between the moss steppes in summer and the border regions of the taiga. The number of reindeer is modest.

563 162 The Russian population in northern Sakhalin has increased many times in number in the last three decades. In 1926 it was estimated to be 20,000, but already before World War II it grew more 361 than 100,000, and since then it has further increased. The population is concentrated essentially in three areas: Aleksandrovsk and the western coastal strip, /281/ which is made prominent economically by its coal mining; then the oil district in the north and on the northeastern coast; and, finally, in the valley of the Tym' and Poronay, which has a smaller percentage of the population. The population 433 here is more agricultural. In general, however, the agrarian economy is still little developed. In the last few years the Soviet administration has striven to ensure food for the industrial population both in the coal oil regions at least in part from local production. To be sure, the areas under cultivation are planted with bread grains, especially in the protected longitudinal valley, where there is a large number of kolkhoz and sovkhoz; however, the production yields only slight surpluses. In the other regions the climatic conditions are too unfavorable to be able to develop cultivation of grain in a grand style here. On 244 the other hand, it is different with the cultivation of potatoes, cabbage, and vegetables. Great successes are to be recorded in this connection. Especially prominent are the high yields of the potato harvests. On the basis of this experience a transition has been made in very recent times--apart from supplying the necessary potatoes for human nourishment--to enlarging the cultivation of potatoes in a planned fashion and to developing the breeding of pigs on a large scale on the basis of this. There are numerous reports of success on this.

361 The capital of northern Sakhalin (the capital of the oblast is now Yuzhno-Sakhalinsk) is Aleksandrovsk, which has approximately 20,000 inhabitants. It is the export harbor of the coal region. The

361 ships and indeed in many instances make departure impossible. From
505 Ayan a route starts toward Yakutsk. This route rises steeply over the mountain range to Nel'kam on the Maya, a left tributary of the Aldan. From here the rest of the way is on the rivers, via the Maya, the Aldan, to the Lena. Ayan, which is notorious for its heavy rainfall, cannot really make progress despite its favorable natural harbor; and, although the beginnings of its development reach far back, Ayan has scarcely 1,000 inhabitants.

361 In the north the Dzhugdzhur Ridge bends away from the coast and makes way for a vast coastal lowland which penetrates deeply into the land. Here, at the mouth of the Okhota, which forms a good natural harbor, lies the village city of Okhotsk, the first and oldest harbor of the Russians on the Pacific. In addition to a telegraph line, Okhotsk has a land route connection with Yakutsk. The use of this route causes fewer difficulties than the route from Ayan. At present Okhotsk is an
563 important fish collection point. On the coast and also in the hinterland
241 of the depression, numerous Russians have settled. In addition to an
231 agricultural economy based on the cultivation of potatoes and vegetables, these Russians devote themselves to the breeding of livestock, which does very well here in the natural meadows of the alluvial plains. Tungus Lamut have joined the Russians, too. These Lamut, in addition to fishing, devote themselves also to agriculture, which they have taken over from the Russians. They apply themselves with the same care to the ox as for generations they have done with the reindeer. Farther in the hinterland of the lowland there are still Reindeer Tungus in large numbers. These Tungus wander as nomads between the bottom of the valley and the mountain tundra.

133 Northeast of Okhotsk the coastal provinces /288/ have another, more varied character. There is not, as is often still represented on many maps, an interrelated mountain chain which runs parallel to the coast; at least there is none between Okhotsk and the Yama, a river east of the P'yagina Peninsula. On the contrary, east of the Okhotsk, spurs of the Cherskiy Mountain Range run into the coast almost at right angles, and between these spurs relatively wide and long valley areas stretch from the coast far into the interior. In addition, in order to make the picture more colorful, there is farther to the east another orographic element, which is limited, however, to the peninsulas and islands. This is a heavily destroyed and broken up mountain chain, which runs approximately parallel to the coast and which, according to the present level of knowledge, is reckoned as belonging to the inner arc of the

The mountain ridges themselves are either bare or have underbrush and reindeer moss growing on them.

As a consequence of the contrasts between the protected valley areas and the ridges covered with moss tundra, the hinterland of the coast here is occupied far more by Tungus reindeer nomads than the Dzhugdzhur coast. Also, despite the northern location, the number of coastal localities is larger here than there. Russians, however, are to be found here less often. These localities are predominantly occupied by sea Tungus, who, however, all cultivate some vegetables and potatoes in addition to their fishing. Also--a fact that is especially noteworthy--they follow the Russian example and keep cattle and horses. However, the opportunities which are available here for breeding livestock have still not been long exploited, and thus there are the most favorable prospects here, especially since sufficient hay fields are on hand to assure the supply of winter fodder. The most important localities on the coast are Tauysk, Ola, Yamsk, and Gizhiga, all of which lie at the mouths of the rivers of the same names. During the summer, connection between these localities is maintained by small coastal steamers; during the winter the connection is over the so-called coastal route which leads from Okhotsk along the coast to Kamchatka and which is traveled by horse, reindeer, and dog sleds. All of these coastal localities, however, are exceeded in importance by the newly founded city of Magadan, which came into being only shortly before the last world war and which has already far surpassed the old Okhotsk as a harbor.

Magadan owes its founding and its rapid growth above all to the hinterland which is rich in natural resources. Here in the area around the upper course of the Kolyma extraordinarily rich gold fields have been discovered; mine gold as well as gold streams have been found. A more exact exploration of the region showed the existence of hard coal and significant supplies of less common elements. The exploitation, which was taken up rapidly, led to the formation of numerous new localities, and thus there are now more than 50 settlements in the upper Kolyma region. The centers of industrial life lie in the area around the source of the Kolyma and on its tributaries, the Berelyakh and Tenka. The most important of the new localities are Orotukan and Khatynakh. For connection with the outside world a highway was built which can be used throughout the year; this highway leads from Ust'-Utinaya to Magadan on the coast. Since the Kolyma is navigable from Ust'-Utinaya on, this highway has at the

smaller forests appear, and then mostly with badly gown and crippled trees. 137

Permanent settlements exist only on the coast and those are mostly on the Bering Sea. In them live the Maritime Chukchee who devote themselves to the catching of fish and sea animals, and in some villages there are also Eskimo. The sections of the sea near the coast of the Chukchi Peninsula are especially rich in walruses, which are among the main animals hunted here. There are no larger localities. Except for officials, no Russians remain here permanently. The interior of the peninsula is occupied by Reindeer Chukchee, a powerful people, capable of resistance, who own great herds and who are depicted as excellent in the breeding of reindeer. However, because of their small number the general density of population is very low and reaches only approximately 0.03 per square kilometer, and thus one can traverse great stretches without encountering a man. Very recently exploration has uncovered valuable natural resources in numerous places. Thus, iron ore, copper, mine gold, graphite, molybdenum, and also hard coal have been found. Hard coal outcroppings are known directly on the coast of Mechigmenskaya Bay and also in the environs of Cape Serdtse-Kamen'. Pieces of hard coal of excellent quality were also found by Chukchee in the interior. /292/ The greatest part of the natural resources determined to date lie on the east coast, since this alone has to date undergone a more exact investigation. The findings to date permit one to assume, on the basis of the same geological structure, that there are more deposits, and thus in them perhaps one side of the future development of the Chukchi Peninsula is indicated. 361 563 [225] [161] 135

The Anadyr' region lies south of the Chukchi Peninsula and is bordered on the west by the Anadyr' Plateau and on the south by the Koryak Mountain Range. The central part of this region is taken up by an extensive depression, which is filled with Cretaceous and Tertiary deposits. For the most part this depression is completely level, but it is not unified, for from the north as from the south mountain ranges project into the depression or rise directly from the plain. To the south of the Anadyr', east of its tributary the Mayn are the Alganskye Mountains, which are up to 500 meters high. The course of all these mountain chains and mountain ridges has still been very little explored in detail. 133

The Anadyr' comes down from the plateau of the same name, and in its upper course, where it is up to 170 meters wide, it has the

almost never penetrates into the land, however. 000

The area occupied by settlements is very slight in the east and 361
in the center of the depression. In the west, on the other hand, there 563
are a series of villages on the Anadyr' and its tributaries. Among these, Markovo with its approximately 500 inhabitants has first rank. Russians, too, live in the villages, but otherwise the population is mostly sedentary Koryak, who pursue fishing and the breeding of dogs. In the peripheral regions Chukchee wander more in the north as nomadic reindeer breeders, Koryak wander in the south, and Laumut and other Tungus in the west. Alternation between the excellent mountain tundra in the protected depressions in the winter forms the basis of their life. In large part, these people are still fully nomadic. However, everywhere among them the effort is being maintained to create fixed, permanent winter quarters; and thus with many of these tribes, especially with the Koryak, a transition to semi-nomadism can be determined. Collectivization also has not stopped at these peoples. In 1948 there were in the Koryak National Okrug 40 livestock-breeding kolkhoz (reindeer), in some of which slight quantities of potatoes and vegetables were cultivated. At 70 points along the coast the Koryak have been brought together into fishing collectives.

There are only a few settlements on the coast because of its 361
flat relief offering little protection from the storms. However, the locality of Anadyr', which has almost 2,000 inhabitants and lies at the mouth of the river of the same name, assumes a central position here. This town forms the entrance gate to the entire Anadyr' region [505]
and is regularly visited by coastal steamers. A short while ago rather [135]
large Eocene brown coal fields were found in the vicinity of the locality. The main deposit stretches opposite Anadyr' on the northern side of the mouth of the Anadyr' from the point where the Ugol'naya flows into the foot of the Zoloty Mountain Range. On both sides of the mouth of the Ugol'naya appear two seams, which have a thickness of 1.5 meters and 5.8 meters. Mining is already underway here /294/ and supplies the coastal steamers. In addition, Anadyr' is the central [255]
station of state fishing on the entire northern coast; here the catch of the individual fish collection points are delivered and processed in an important canning factory.

Toward the southwest the Anadyr' depression goes over into the 133
Penzhina lowland, the two being separated only by a gently rolling watershed which is up to 331 meters high. The Penzhina lowland, however, is far smaller in size, and is drained by the Penzhina which

133 flows into the Sea of Okhotsk. In comparison with the Anadyr' region
[137] the climate here in the Penzhina lowland is somewhat milder. The inclination of the ground is greater, and thus the moss steppes widely diffused here are not so very swampy: the larger rivers are accompanied by poplar forests almost everywhere. Toward the mountains there is the same alternation in the vegetation picture as there. At the mouth
361 of the Penzhina lies Kamenskoye, where the coastal steamers land.
563 The capital, Penzhina, itself is a small village lying in the middle of a lonely moss steppe in the interior of the region. Koryak constitute the majority of the small population. They are in part sedentary, living as fishermen in the villages, or they wander as nomads with their reindeer herds on the good grazing grounds of the moss steppes
135 In the Tertiary layers, which fill the Penzhina basin, coal-bearing series have recently been found, which also contain lighter lignite in addition to brown coal of good quality. The deposits are said to stretch almost over the entire Penzhina basin.

133 On the east the Penzhina lowland is bordered by a flat mountain ridge, the Penzhina Mountain Range. The very long moss steppe, the Parapolskiy-Dol, whose character is like that of the Penzhina lowland, stretches on the other side of the Penzhina Mountain Range from southwest to northeast. In the south this moss steppe widens and traverses the entire land narrows which connects Kamchatka with the mainland. Here in the middle of the land narrows the moss steppe reaches a height of 155 meters.

The region between the mouth of the Anadyr' in the north and the land narrows in the south is taken up by a still little known central mountain range, which is usually designated the Koryak Mountain Range, after its principal population. This mountain range fills the entire area as far as the east coast, and its waters in the main empty into the Bering Sea. Traversing the land which is mostly formed like a high plateau are three lines of mountain ranges: the Pal-Mal, the Tingeney, and the Rarytkin Ridge. Like the entire Koryak Mountain Range generally, these three belong to the outer zone of the Tertiary faulting belt and are regarded as a continuation of the Kamchatka Mountain Range. In contrast to the interior which is like a high plateau with a general height of 500 meters, the rivers flowing toward the coast are deeply dug in, and thus from the sea an impression more like a mountain range arises. The bulk of the surface is covered with tundra, only the more protected places and valleys have forests. Reindeer-breeding Koryak inhabit the interior and also constitute the population of the /295/ fishing settlements on the coast.

population of the /295/ fishing settlements on the coast. The center of the fishing and the processing of fish is Ust'-Apuka, west of Cape Olyutorskiy. 361 583

Tertiary brown coal deposits have also been found in the Koryak Mountain Range in Korff Bay in the south and in the Ugol'naya Bay in the extreme northeast. In Korff Bay the deposits have already been mined for years, and the coal from here is used to supply coastal shipping. The coal here is of Miocene age and is contained, as far as the supplies have been investigated to date, in 11 seams with a total thickness of 20 meters. In this the quality of the upper seams is very different from that of the lower seams. The uppermost seam represents typical lignite; the lower seams, on the other hand, are like a gleaming, bituminous coal. Mining is supposed to have been taken up in Ugol'naya Bay also, and a coal base is likewise supposed to have been erected. 135

Kamchatka Peninsula

Like a spearhead Kamchatka Peninsula projects toward the south, separating the Bering Sea from the Sea of Okhotsk. The peninsula covers 270,000 square kilometers and has a length of 1,200 kilometers, which corresponds approximately to the distance from Berlin to Rome. 133

South of the Parapolskiy Dol plateau which stretches across the land narrows, the first lines of heights begin, and these then develop into two mountain chains as the peninsula widens. Between these two chains, the western and the eastern, is imbedded the valley of the Kamchatka River.

The low medium mountain range of the west increases considerably in height south of the Palana River. In the area of the Tigil' River the main chain is richly divided up, is accompanied by parallel chains, and reaches already a height of 1,650 meters. In the area around the source of the Bystraya and the Icha rises the truncated volcano cone of the Ichinskaya Sopka, which projects over its approximately 1,200 meter high ground area to the gigantic height of 3,607 meters. The mighty dome of the mountains is covered with glaciers, from which some hanging glaciers flow down. The water from the melting of these hanging glaciers has torn deep furrows. The Ichinskaya Sopka is the sole active volcano in the western half of Kamchatka; thick smoke rises constantly from its crater. South of the Icha the character of the mountain range changes basically. North of the Icha,

133 These volcanos, /299/ projecting far beyond the general level, give the landscape of Kamchatka its peculiar picture.

137 The bottoms of the valleys, if they are not too very swampy and covered with moss, have luxuriant meadows, which appear especially in the southern part of the peninsula and which offer excellent [231] grazing ground for livestock. The introduction of the breeding of livestock has, therefore, attained the greatest measure here, too. To be mentioned especially as characteristic of the landscape picture are the high-growing plants in these regions, especially the umbrella-shaped "sweet grass" (Heracleum tanatum or Heracleum dulce), [243] which grows up to 4 1/4 meters high and develops a stalk 12 centimeters thick. The natives use the juice of this rapidly growing plant [273] to sweeten their food; the Russians earlier extracted alcohol from the plant by fermentation.

133 137 Entirely in contrast to the forest and park landscapes of the mountain regions which are rich in vegetation, are the tundra-like moss steppes which stretch in a broad zone along the entire western coast. In the east, on the other hand, these moss steppes form only a narrow rim around the bays. Occasionally these steppes occur also in the valleys of the mountain ranges. These monotonous regions are depressingly dismal and gloomy especially when a veil of fog hangs over them and prevents seeing any distance.

161 The population of Kamchatka according to estimates, scarcely numbered 20,000 in 1914, and the native element was in the majority at that time. But after World War I and up to the present the population has multiplied because of the increased immigration of Russians, and by 1945 the population was given at around 100,000. Thus today the Russians are predominant, constituting approximately 80 percent of the total population. Today their number is estimated to be at least 150,000. The sedentary population is divided among three lines of settlements: the east coast, the west coast, and the Kamchatka Valley.

•563 The Koryak and Kamchadal constitute the bulk of the native population. The Koryak occupy the northern half of the peninsula and the adjoining mainland between the Penzhina depression in the west and the coast of the Bering Sea on the east. On Kamchatka itself they live on the west coast as far as the Sopochnaya River in the south and in the region around Litke Bay. In the Kamchatka valley itself they are no longer to be encountered. Their region of residence has been brought together into a national okrug, in which they, as well as the Chukchee, enjoy cultural autonomy. The capital of their

oblast is Palana, which lies on the river of the same name on the west coast. Almost half the Koryak are sedentary and live in wooden houses, built after the Russian model, in villages on the coast or on rivers, where they live from fishing and hunting. All breed the dog as a domestic animal. Already gardens, in which they grow potatoes and vegetables, are also very often to be found near their houses. The bulk of the Koryak, however, remain in /300/ reindeer breeding and are developing the same good qualities which the Chukchee possess in this respect. Apart from the Samoyed in the northern part of the European tundra, the Koryak and the Chukchee are the best reindeer breeders in the Soviet Union, and they also have more than a third of the total stock of reindeer in the USSR. The Kamchadal occupy the southern part of the west coast, the Kamchatka valley; and many of them are also to be found as workers in the fishing localities on the east coast. They are under the influence of the Russians in all things and have become completely sedentary. Fishing and hunting, however, have remained their principal occupations. But they have in many cases already given up the breeding of dogs and keep horses, which are more and more displacing the dog as the riding and draft animal in the southern part of Kamchatka. The cultivation of vegetables and potatoes has already become a rule with them. In the central, more remote part of Kamchatka, there still lives a smaller number of Tungus Lamut, who are only reindeer breeders. Hemmed in by the more progressive Koryak and Kamchadal, they constitute the poorest population on the peninsula. Their herds are only small ones, and during harsh winters they are to be encountered begging among the rich Reindeer Koryak.

The heavy immigration of Russians can be traced back to state guidance. In the years 1930 to 1933 alone 15,000 settlers came into the land. The capital Petropavlovsk had around 28,000 inhabitants in 1939, which was more than all Kamchatka had before 1914, and today Petropavlovsk's population is around 40,000. A great part of the increase in population can be traced back to the building up and the modernization of fishing and the catching of sea animals. Here there was formerly a shortage of workers, and this shortage forced them to bring thousands of seasonal workers every year to Kamchatka for the catching period. Among these seasonal workers there were many Koreans and Chinese. This shortage has been eliminated by immigration. Furthermore new industrial undertakings, especially complementary branches of the fish processing industry, have come

however, the MVD appoints the head of Dalstroy, leaving to him the selection of his assistants. Authority is held and exercised solely by Dalstroy, and everybody who represents this authority is appointed by the head of the organization or his assistants acting as his agents. Every inhabited place has a "commandant" who has authority over the territory under his control. Under Dalstroy rules this commandant has the right to inflict the death penalty on all prisoners. 625 642

A somewhat different status is accorded to the remnants of the native tribes which form so-called "national districts." They enjoy various privileges and are given assistance by the Soviet Government; however, it should be noted that these privileges and assistance can be considered as such only in comparison with the position of the prisoners. These local tribes number only a few thousand, and even in their national districts they have no real authority to govern themselves. [563]

4) Population: The population of the region[1] is not accurately known, primarily due to the continual turnover of prisoners who are imported by the hundreds of thousands yearly and who die at almost the same rate. Before the discovery of gold and the creation of Dalstroy, the local population could hardly have exceeded 25,000 to 30,000; according to the census of 1926-1927 the population of the Kolyma region was 7,580. It is very unlikely that the number of aborigines has materially increased under the rule of Dalstroy; in fact, during the first period of the Revolution the native population showed a marked tendency to decrease. 161

However, the total population of the Kolyma region during the Dalstroy administration has grown fantastically, and the only explanation is the importation of prisoner labor. The exact number of prisoners cannot be determined for obvious reasons; however, according to a report by a Soviet seaman who formerly served on ships running between Vladivostok and Magadan the entire Kolyma region is 505 466

> "a single concentration camp. Into it have been thrown huge masses of the repressed. How many of them he cannot say exactly.... In his opinion it may be calculated with considerable accuracy that during the years 1937 to 1940 not less than a million and a half persons were brought on steamers from Vladivostok to Magadan; during each navigation season from April to November four Dalstroy steamers (Felix Dzherzhinskiy, Dalstroy, Soylatrya, and Dzhurma) were in operation, each making from 12 to 15 voyages in the course of the summer and bringing from 6,000 to 9,000 persons on each voyage."[1]

(Note: Radio Magadan in a report on 24 October 1955 stated that "Nagayevo port vessels -[Nagayevo is the port servicing Magadan]- have fulfilled their annual cargo delivery plan 105.8%...the seagoing vessels of the Nagayevo maritime port overfulfilled their 8 month cargo delivery plan but failed to fulfill their 9 month plan. The leading place among seagoing vessels is being held by the steamship 'Felix Dzherzhinskiy.' Good results were also achieved by the steamship 'Dzhurma' which is on its way from Nakhodka to the Kresta Bay carrying vegetables, foodstuffs, manufactured goods, fruits, construction and technical materials, and equipment." The interesting feature of this report is the fact that the steamships "Felix Dzherzhinskiy" and "Dzhurma" which were definitely known to be transporting laborers in 1940 are still plying the same route and very likely are carrying the same "freight" because the hulls of these two ships are known to be constructed to carry prisoners, not freight as stated.)

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1 Dallin, David J., Forced Labor in Soviet Russia (New Haven, Yale University Press, 1947), pp. 136-137 1/ [i.e., Kolyma - ANALYST]